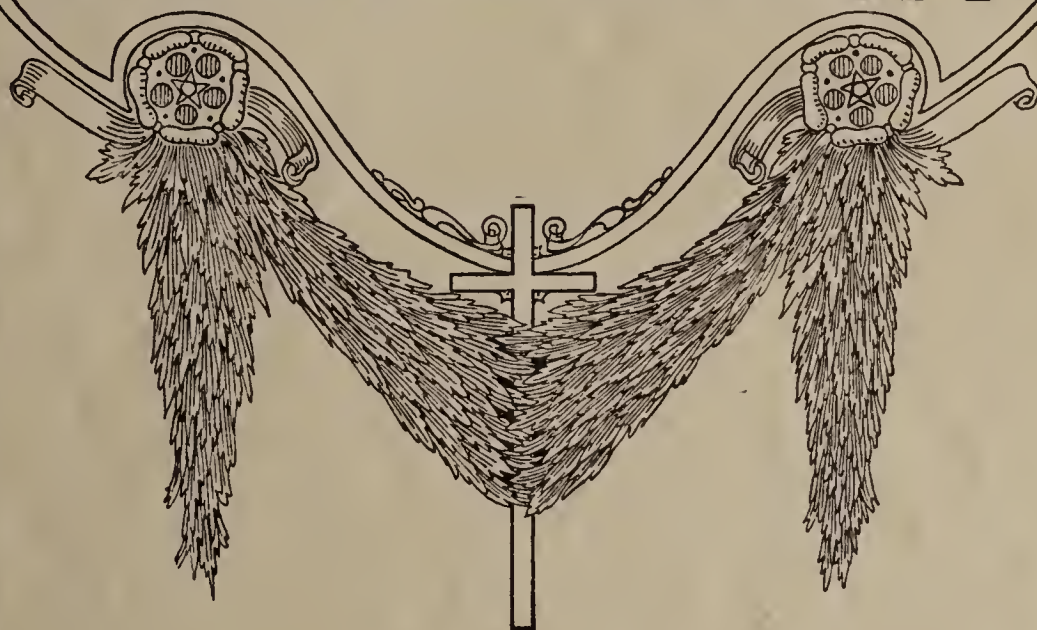


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THE SERVICE OF MISSIONS TO SCIENCE AND SOCIETY

The Presidential Address delivered before the American Baptist Missionary Union, at Dayton, Ohio, May 21, 1906, by W. W. Keen, M. D., LL. D.

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THE SERVICE OF MISSIONS TO SCIENCE AND SOCIETY

FATHERS AND BRETHREN: Mr. William A. Munroe, whom you elected your President a year ago passed to his reward August 26, 1905. Death, which treads with equal step in cottage and palace, has robbed us of a noble leader. Those who knew him best loved him most. The Union will give fitting expression to our sorrow, but I cannot refrain in these few words from lamenting the great loss which the Church and the cause of missions have suffered in his death.

Upon me, therefore, devolves the duty of addressing you at the opening of this, the ninety-second session of the American Baptist Missionary Union. I have chosen as my theme "The Service of Missions to Science and Society." I can only give a very brief outline of a few of the most important services, for the more they are investigated the larger do they loom upon our vision.

Even before the era of modern missions the connection between missions and science was well recognized, for Robert Boyle, the philosopher and founder of the Royal Society in 1660, laid it down as the especial object of that institution to propa-

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gate Christianity along with and through literature and science. He was also the founder of the first Protestant society for the propagation of the gospel. Leibnitz, in planning the Berlin Academy, included the same idea in its scope, and thence it extended to other similar societies in Halle, Wittenberg, Vienna and St. Petersburg.

AN EVOLUTION IN MISSIONS

The idea in the minds of our first modern missionaries was, naturally, that their duty was solely to preach the gospel. This was, still is, and ever must be their chief function.

But they were soon compelled by circumstances to broaden their ideas of duty. Who could see dense ignorance all around him without yearning to teach the people so that they might at least read the word of God and be able to communicate with each other in writing? Naturally it would quickly be perceived that the more plastic mind of childhood would profit most by such teaching. Hence the origin of schools, of the printing-press, and of translations of the Bible and of other books. Many of these people had only a spoken language, and to teach reading and writing, the language must be reduced to writing, thus requiring skilled philologists.

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The ravages of disease, as a result of ignorance, filth and superstition, inevitably caused attempts to teach the first principles of sanitation often combined with elementary medical treatment, and hence the medical missionary, the hospital, and other agencies to ameliorate the physical sufferings and suppress the physical vices of the heathen world. In other words, there has been an evolution in missions as inevitable as it is desirable.

Moreover, even the most devoted missionary must have some recreation, for that "all work and no play makes Jack a dull boy" is doubly true of one banished from family, home and country. What was more natural than to write full descriptions of the geography of the country, of the manners and customs of strange peoples and of the curious animal and vegetable forms seen on all sides? Thus literary, scientific and sociological studies are seen to be a normal and indeed unavoidable outgrowth from missions, especially in their later and fuller development — what in commerce would be called important "by-products."

Moreover, the missionaries of today are not simply the pious, devoted enthusiasts of the past. All missionary societies, our own among them, recognize the fact that they must provide men who are *trained experts* as well as earnest Christians, if they would reap the largest harvest. Hence our

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training schools to fit them for their work. Hence, too, the splendid student volunteer movement which will add in the next four years annually a thousand trained young men and women from our colleges and universities — four full regiments — to the ranks of this devoted army of the Church militant, destined to be also the Church triumphant.

THE MANIFOLD SERVICE OF THE MISSIONARY

You will observe thus that the entire conception of foreign missions has changed from the early days of Carey and Judson. Then, as has been eloquently set forth by Rev. Dr. Sidney L. Gulick, the missionary devoted himself to the individual pagan, now to the community and its entire welfare, as well as to that of the individual; then to preaching the gospel of righteousness alone, now he adds to this the gospel of cleanliness; then he was an expert only in the Scriptures, now he makes all science, philanthropy, literature and learning, in a word, all service to society as well as to religion, his efficient aids in winning souls to our Lord Jesus Christ.

“The missionary,” says Dr. Gulick, “is now seen to be not merely saving a few individuals from the general wreck of the pagan world, but planting a new life which will transform that world and

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bring it into the kingdom of God. . . . Christ must be made King in our organized life as communities, and thus society be saved, even as he has been made Saviour of individuals. . . . The newer well-balanced sociological conception of foreign missions is one which, while it does not forget man's individual nature and value, does emphasize strongly the thought that only as society is transformed with the individual is the individual fully saved. Foreign missions in all their activities aim at the double purpose of saving both individuals and society — the establishment of the kingdom of God through the production of children of God.”¹

THE DEVELOPMENT OF MEDICAL MISSIONS

When Benjamin W. Crowninshield objected to granting the charter of the American Board of Commissioners for Foreign Missions on the ground that it “would export religion, whereas there was none to spare among ourselves,” he forgot that “religion is a commodity of which the more we export the more we have remaining.”² But he also, unconsciously, recognized and recorded the fact that in one very proper sense religion is a valuable national product and its export an untold blessing to entire nations who receive it.

¹Gulick: *The Modern Conception of Foreign Missions, The Outlook*, Nov. 4, 1905, p. 563. *Vide infra*, note 1, p. 40.

²Pierson: *The Crisis of Missions*, p. 191.

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Naturally, I am especially interested in the wonderful development of medical missions, not only because it is my chosen profession, but because so many of my own students are doing the Master such good service in Japan, Korea, China, India, Siam, Persia and Syria.

Our Lord himself was the first medical missionary, for he "went about doing good" during all his ministry, and most of his miracles were for the healing of bodily ailments.

The medical missionary often finds that his professional services open the door to his Christian teaching. Notable instances are the favors extended to missionaries and their hospitals by Li Hung Chang, and the career of Dr. H. N. Allen, whose services to a wounded Korean prince led to the introduction of modern missions into Korea, and to Dr. Allen's being appointed American minister by two Presidents.

Dr. Peter Parker, the first medical missionary of the American Board,¹ "had great difficulty in securing a building, and when it was ready no patients came the first day. On the second, a woman courageously trusted herself in the hands of the foreigner. Next day half a dozen came, encouraged by her success, and soon the street was full. So anxious were they to secure his services

¹Ely Volume: Missions and Science, p. 411.

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that even women of the better class stayed in the street all night, so as to secure an early admission. Long lines of sedan-chairs almost choked up the narrow lane. Great men with their attendants waited their turn to see the foreign doctor. As many as a thousand were waiting at once, and there was danger that people would be injured by the pressure. Sometimes blind people from a far-off village clubbed together to charter a boat to Canton, and then waited four or five days after their arrival till there was a vacancy for new patients." One Chinese wheeled his blind old mother a thousand miles, nearly twice as far as from here (Dayton, Ohio), to Philadelphia, in a wheelbarrow to consult one of my own students.¹

The medical development of missions, it is interesting for us to note, is especially British and American. In 1899 Dr. Dennis² states that (exclusive of the physicians of the Countess of Dufferin's fund, a philanthropic but not strictly a missionary agency) there were "338 American, 288 British and 27 Canadian medical missionaries in the various fields, as compared with 20, the total number for all the societies of Continental Europe, and 7 for Australasia. . . . The admirable services,

¹Dennis: *Christian Missions and Social Progress*, ii, 193. (In later references to "Dennis," this work is meant unless his other work is specified).

²*Ibid.* ii. 402.

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moreover, rendered by the skilled nurses sent out from some of the European societies, especially by the Kaiserswerth Deaconesses, should be carefully noted here as contributing much to the efficiency of medical and surgical practise in the hospitals."

These medical missionaries have introduced anæsthetics which abolish pain, vaccination which banishes smallpox, and the intelligent treatment of other epidemics (for example, the plague and cholera which make such awful havoc in the teeming centers of oriental life), and antiseptic surgery which saves thousands of lives and untold suffering.

But the West as well as the East owes not a little to the medical missionary. Perhaps the one most useful drug in medicine is quinine, and the world owes it to the Jesuit missionaries of South America. Before the chemists extracted its active principle it was originally administered as the pulverized bark of the cinchona tree, and was popularly known as "Jesuits' bark"; while Calabar bean, the Kola nut, and Strophanthus, valuable modern remedies, we owe to Dr. Nassau, an African missionary. Much of our knowledge of cataract, lithotomy, elephantiasis, leprosy, and many other tropical diseases comes from medical missionaries, since these disorders are either peculiar to the tropics or are very prevalent there.

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THE GOSPEL OF CLEANLINESS

That godliness is profitable for the life that now is as well as that which is to come was most evident to me in Nellore. Dr. Downie did not need to point out to us that this house was that of a Christian convert, and that of an unconverted native, for one look was enough to distinguish them. The former was clean and neat, free from accumulation of filth, and showed every evidence of thrift and orderly comfort, while the latter was its unsanitary counterpart. That today the greatest physical need of India and Burma is decent sanitation was most evident when we smelled the decayed fish diet of the native Burmese, and in India saw hundreds of pilgrims drinking the green scum-covered water of many a temple tank. We also saw hundreds of others standing in the river, waist-deep, drinking the foul water of the Ganges at Benares, while other hundreds at their elbows were washing themselves and their clothing in the river, with decaying bodies of animals floating on the tide, and a large sewer delivering its filth into the same stream less than three hundred feet away. Is not the preaching of cleanliness in such a community as truly missionary work as preaching the gospel?

Dr. Dennis again¹ sums up the results in

¹Centennial Survey of Foreign Missions.

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1902, when there were 379 hospitals and 783 dispensaries ministering to 6,500,000 patients annually in Asia, Africa and Oceanica, and 67 medical and nurses' training schools, with 631 pupils. What do not these figures represent in lives, in comfort, in happiness and hope for this world and often for the next!

Under the influence of missionary societies and the Lady Dufferin Association, the attitude of the people of India toward the education of women, and especially their medical education, is rapidly changing. The Lady Dufferin Association in 1898 had 240 native women students, and the North India School of Medicine for Christian Women, in which my friend and former student, Dr. Anna M. Fullerton, is so active, is doing a similar work.

CHRISTIANITY A PRACTICAL FORCE

Christian altruism is a new idea to the heathen world. An eye for an eye and a tooth for a tooth, neglect and often abandonment of the suffering and the unfortunate is the rule of conduct. Service to others for Christ's sake and because every man, being a child of the same Heavenly Father, is a brother, is to them a startling anomaly. What a deep and lasting impression then must be made upon their minds by the 533 orphanages, foundling asylums, homes for in-

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fants, leper hospitals, schools for the blind, the deaf and dumb, opium refuges, homes for widows and orphans, and asylums for the insane carried on by self-sacrificing and devoted men and women who give up their time, their labor, their talents, and often their health, and even their lives in the service of suffering fellow human beings! Whatever the people may think of Christianity as a system of religion, these beautiful, bountiful and unselfish ministries for the sick, the suffering and the unfortunate must appeal strongly and constantly to their common humanity. Where has heathenism a similar philanthropic roll of honor?

Says Giddings:¹ "The successive world-empires of Persia, Macedonia and Rome prepared the way for the Christian conception of universal brotherhood. So long as this conception was nothing more than an esoteric affirmation that all men are brothers, because they are children of one Father, it made but little impression upon the social mind; but when by the genius of St. Paul it was converted into an ideal, into the doctrine that all men through a spiritual renewing may become brothers, the new faith underwent a transformation like that which converted the ethnic into the civic conception of the state, and *Christianity became the most tremendous power in history*. Gradually it has been

¹Principles of Sociology, p. 360.

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realizing its ideal, until, *today, a Christian philanthropy and a Christian missionary enterprise, rapidly outgrowing the esoteric sentimentalism of their youth, and devoting themselves to the diffusion of knowledge, to the improvement of conditions, and to the upbuilding of character, are uniting the classes and races of men in a spiritual humanity.*"¹

Well may Sir Charles Aitchison, a former lieutenant-governor of the Punjab, say:² "Apart from the strictly Christian aspect of the question, I should, *from a purely administrative point of view*, deplore the drying up of Christian liberality to missions as a most lamentable check to social and moral progress and a serious injury to the best interests of the people;" or Sir Charles Warren, governor of Natal: "For the preservation of peace between the colonists and the natives one missionary is worth a battalion of soldiers."³

Besides his strictly evangelistic efforts, the missionary will and, indeed, must inculcate the plain social virtues, honesty, sobriety, frugality, and industry so lauded by Franklin. They are as foreign to the heathen world as is the Christian altruism, of which I have above spoken. But without them there

¹Italics my own. W. W. K.

²Dennis, ii. 407.

³*Vide infra*, note 2, p. 40.

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can be little social progress. One of the greatest services missionaries have rendered has been in demonstrating these virtues in their own lives and enforcing them upon their converts. It is a service to society of simply untold value. Listen, for instance, to the testimony of Alfred Russell Wallace, Darwin's great compeer:

"The missionaries have much to be proud of in this country [the Celebes]. They have assisted the government in changing a savage into a civilized community in a wonderfully short space of time. Forty years ago the country was a wilderness, the people naked savages, garnishing their rude houses with human heads. Now it is a garden, worthy of its sweet native name of 'Minahasa.' Good roads and paths traverse it in every direction; some of the finest coffee plantations in the world surround the villages, interspersed with extensive rice-fields, more than sufficient for the support of the population. The people are now the most industrious, peaceable, and civilized in the whole archipelago. They are the best clothed, the best housed, the best fed, and the best educated; and they have made some progress toward a higher social state."¹

Or to the testimony of a cold, official British

¹Wallace: *The Malay Archipelago*, i. 397.

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Blue Book: "Insensibly a higher standard of moral conduct is becoming familiar to the people."¹

Is not this an enviable record of service to his fellow men — a record repeated in scores of savage communities?

VICES COMMON ON HEATHEN SOIL

Moreover, the Christian missionary is engaged in a ceaseless endeavor to uplift the nations from the vices which flourish so vigorously on heathen soil. Review only a few of these evils and see what a gigantic task confronts him.

Intemperance exists practically in every part of the world, but its worst phases are seen by the missionary. It neutralizes much of his best efforts.

The opium habit exists in a large part of Asia. Not only the missionary, but the strong hand of the government is enlisted in the warfare against it, yet how deadly is its influence and how fearful its ravages in spite of both these forces leagued together, largely, alas, due to the attitude of Christian Great Britain!

Gambling in its many forms is so universal and so difficult to destroy that in our own and other civilized lands, its mischiefs, I fear, are today upon the increase. The missionaries doing their best to eradicate it in heathen lands are not to be

¹New York *Tribune*, July 25, 1886.

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blamed if they are discouraged, when American women clothe themselves from their winnings, and pawn their jewels to pay their losses at bridge whist. Are the Chinese who ruin themselves at fan-tan, or the Filipino who bets on his game-cock, any worse?

Immorality, polygamy, concubinage, infanticide, and divorce are allied gigantic evils which the missionary has to contend with on every hand. That the same evils exist here is true; but here they exist more or less surreptitiously and under protest, whereas in heathen lands they are open and legal.

FAMILY LIFE

In most heathen lands, while the love of father or mother for the children, it may be, is as strong as elsewhere, yet *family life*, as we know it, scarcely exists in most of heathendom. Quoting in part from Marshall's *Principles of Economics*,¹ Kidd² says: "The religious movement of the sixteenth century deepened the character of the people, 'reacted on their habits of life, and gave a tone to their industry.' Family life was intensified, so much so, that 'the family relations of those races which have adopted the reformed religion are the richest and fullest of earthly feeling; there never

¹Vol. i. 34, 35.

²Social Evolution, p. 297.

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has been before any material of texture at once so strong and so fine with which to build up a noble fabric of social life.' ”

The object lesson of the daily home life of a Christian family in its tender care, especially for the feeble and the suffering, its pervading courtesy and love, its purity and moral example, can never be lost upon a heathen people often practically destitute of such ideals.

No better testimony could be given than that of the *Japan Gazette*,¹ which said, as Dr. and Mrs. Hepburn were leaving Japan, and with an imperial decoration, after thirty-three years of residence there: “We may rest quite assured that it was the daily life of Dr. Hepburn and his fellow workers in the early days which moved Japan first to tolerate and then to welcome missionaries to these shores, and it is to the missionaries that Japan owes the greater part of her present advancement. The missionary has been Japan’s instructor, an influence wholly for enlightenment and good.” And the *Japan Mail*² said:

“No single person has done so much to bring foreigners and Japanese into close intercourse. His dictionary was the first book that gave access to the language of the country and remains to this

¹October 19, 1902.

²October 18, 1902.

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day the best available interpreter of that language; but even more than his dictionary has helped to facilitate mutual acquaintance has his life assisted to break down the old barriers of racial prejudice and distrust."

THE DEGRADATION OF WOMEN

The position of women in the East and in Africa has always excited the sympathy and philanthropic labors of the missionary. Practically she is largely an article of barter and sale, often a slave, and never the one companion of her husband, the one mother of his children, his comforter and counsellor, his good angel. That she is entitled to equal property rights, to loyal affection, to an education, and, if necessary, that this education should give her an honorable support, has never been dreamed of. Yet exactly this position in the social fabric is what Christian missions claim for her and in many ways are securing for her. "If the missionaries had done nothing else for China," says Colonel Denby, for thirteen years American minister there, "the amelioration of the condition of the women would be glory enough."¹

The needle of a missionary's wife opened the zenanas of India to Christian missions.²

We all know something of the dreadful cruelties

¹Denby: *China and Her People*, p. 228.

²Pierson's *Crisis in Missions*, pp. 170-1 and 183.

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of child marriage. The medical women of India know these far better than any others, and even for very shame's sake, they cannot depict them in plain speech. We know, too, something of the former cruelties of Indian suttee and the existing dismal state of Hindu widows, many of them mere children; but we do not appreciate how dreadful are these daily tortures, nor that, according to Dubois,¹ there are not less than 25,000,000 of these poor unfortunates — a number nearly equal to one-third of the entire population of the United States! Here are gigantic evils in society which the missionary is doing his best to abolish; and, thank God, he is making increasing headway.

SLAVERY AND THE SLAVE TRADE

In Africa, slavery and the slave trade are partly things of the past, due largely to the exertions and influence of Livingstone and other missionaries. What crimes that cried to heaven for vengeance were committed while they lasted, it is impossible to describe. Society owes a large debt of gratitude to the strong men and women who by their protests and appeals finally achieved these results. John Howard, William Wilberforce and Elizabeth Fry are names hallowed in the annals of English philanthropy, and justly so. Their counterparts,

¹Hindu Manners, Customs, and Ceremonies, ii, 356.

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found in many an African mission station, have received their reward in blessings from liberated slaves and from their Heavenly Father.

But this work is not yet finished. The "open sore of the world" still exists on the Congo. Oppression, cruelty, murder, and nameless outrages are still perpetrated there upon the poor blacks who have no powerful friends at court, no Hebrew rabbis, no American ambassadors like Straus, and no English premiers like Gladstone, as Russian Jews, Armenians and Bulgarians have had. Who has stirred the blood of Christendom to protest against these outrages? Brave missionaries, who, having witnessed them, cry aloud without ceasing. Were they to hold their peace, the very stones would utter a protest. Misrepresentation, abuse, and callous indifference in many high quarters have stood in their way, but so sure as there is a just God in heaven, so surely will their cry at last be heard, and Leopold of Belgium will cease to hoard up gold, every piece of which is besmeared with the life-blood of some poor African.¹

¹Even as this address was read came the news of a law recently enacted on the Congo, by which any person (and whom could this mean but the missionaries?) convicted of slandering an official (how easy such a conviction by interested judges!) could be condemned to five years in an African jail under the Equator — a sentence equivalent to death to a European. Under its provisions one missionary had already been arrested, a thousand miles from those who could serve as witnesses in his behalf!

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Cruel and barbarous punishments, human sacrifices and cannibalism have been largely, and, in many places completely, abandoned as a result of missionary efforts, and Christian peace and civilization have replaced them. Witness Fiji, Samoa, Hawaii, Africa, and many another mission field.

Charles Darwin,¹ certainly an impartial observer, says: "The success of the Terra del Fuego Mission is most wonderful, and shames me, as I always prophesied utter failure. It is a grand success." Again in his *Voyage of the Beagle*, he says:² "The lesson of the missionary is the enchanter's wand;"³ a sentiment which finds an echo from Max Müller, "I know of no nobler life than that of a true missionary,"⁴ and from the king of Siam, who declared, "American missionaries have done more to advance the welfare of my country and people than any other foreign influence."

EDUCATION: THE RESULT OF EVANGELIZATION

I have already pointed out how inevitable it was that education, especially of the young, would soon

¹Life and Letters, ii. 307.

²P. 452.

³See also *Voyage of the Beagle*, American Edition, pp. 437, 439, 441, 448, 452, 454-8, for further testimonies.

⁴Chips from a German Workshop, iv. 316.

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be engrafted upon the early evangelistic efforts of the missionaries.

Ignorance is the handmaid of superstition and vice. What Tuskegee and Hampton and Shaw University are doing for the black race in our country must be done still more in heathen lands if the people are to be elevated and civilized. Not only must the masses be taught to read and write in order that the truths of the Bible and their literature may be available, but educated native teachers and preachers also must be provided for them. It is impossible to send American and other missionaries in sufficient numbers to do all the great work needed among the many millions of Asia, Africa and Oceanica. Native teachers in large numbers must be educated. They, more than foreigners, can get close to the people and thoroughly understand them.

Twenty years ago Pierson¹ stated that in sixty years, from a totally illiterate nation 300,000 of the inhabitants of Madagascar had learned to read.

Especially is this educational progress necessary at present, when the whole East is entering upon a new life. China is a giant awakening from a long sleep. Within a year her escape from the educational thralldom of thirteen centuries has been

¹Crisis in Missions, p. 263.

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announced by the abolition of the old examinations of her literati and the institution of examinations in Western learning in its place. Shall Christendom allow such an opportunity to escape? The soil has been upturned; shall we neglect to sow the seed? Never again will such a door be opened to us, and God will surely hold us accountable if we neglect this golden opportunity.

Japan is advancing by leaps and bounds, and if, as is within an easy probability, she abandons her native tongue and adopts English as her national language, Great Britain and America will incur a new and almost staggering responsibility.

The present movement in our own Church for a great advance along higher educational lines is eminently justified by the needs of the millions of the East and of Africa, by the intellectual awakening just noted, by the signal success of past efforts, and by the fine example of other churches in discharging this urgent duty.

At Rangoon I saw the splendid work of the late Dr. Cushing, and his colleagues, where now there are 800 students eager to learn and later to teach. At Beirut I have seen the Syrian Protestant College doing a superb work in education. In medicine alone they will supply educated physicians for all the Arabic- and Turkish-speaking countries to replace the present barbarous medicine from which

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the people suffer so sadly. I have seen Robert College at Constantinople, from whose halls have issued the makers of modern Bulgaria. We need not three such colleges, but three hundred, if we would do the work of the Lord as it ought to be done. Oh, that our consecrated wealth could be poured into the coffers of God till they should be filled to overflowing!

It is significant that the emperor of Korea has suggested as a name for a Methodist institution of higher learning in that benighted land, *Pai Chai Hak Fong*,—"Hall for Rearing Useful Men,"—a name after "Poor Richard's" own heart.

Moreover, as in our own land, industrial training is often as useful as the more intellectual. This is given in many places.¹ Alexander M. Mackay is known on the Victoria Nyanza as the "industrial missionary," who has won his way by his carpentering quite as much as by his teaching. Every time you see a soldier clad in *khaki*, it should remind you that this fast-brown dye was discovered by Haller of the Basel African Mission, who, by his industrial education, as Dennis finely expresses it, has changed a "pagan liability" into a "Christian asset."

In Dennis' Centennial Survey of Foreign Mis-

¹See Noble's Redemption of Africa, ii. 562, and Dennis, ii. 152.

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sions there are catalogued 94 missionary universities and colleges with 36,000 students, 179 industrial training schools with over 9,000 students, 879 high schools and seminaries with 85,000 pupils and nearly 19,000 day schools with almost a million students! Surely James Bryce is right when he says, "The gospel and the mission schools are at present the most truly civilizing influences which work upon the natives, and upon these influences, more than on any other agency, does the progress of the colored race depend."¹

PHILOLOGY LINKED WITH EDUCATION

Inextricably interwoven with education is the science of language. Existing languages in highly developed form like Chinese, Japanese, Hindustani and Arabic had to be learned by the missionaries. That this is no light task we all can well believe. Indeed we can almost agree with Milne when he epigrammatically describes learning Chinese as "work for men with bodies of brass, lungs of steel, heads of oak, hands of spring steel, eyes of eagles, hearts of apostles, memories of angels, and lives of Methuselah."²

But bad as is this situation, many missionaries are confronted with a far worse one; that is, with

¹Impressions of South Africa, p. 393

²Dennis, iii. p. 413.

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languages which are only spoken and have no written alphabet whatever. Imagine yourself set down in France, Germany, or Italy without any written language and obliged to devise a written alphabet to represent these spoken languages; or still worse, that you lived among African tribes with sounds and gurgles utterly foreign to your ear and tongue — how think you would you succeed in giving them not only a written language, but a literature? Is it any wonder that it took Judson twenty-seven years to translate the Bible into Burmese?

Listen to the predicament of Mr. Richards of Mozambique, who writes:¹ “These people had never heard of ink till we brought it to them. There was no history, no book, no dictionary, no alphabet, not a single idea as to how thought and words could be transferred to paper and from paper into the comprehension of one who had never heard the words before they were transferred to paper. They could not tell what paper was, but called it a ‘leaf.’ ”²

Yet in the face of these difficulties, apparently almost insurmountable, of the 600 spoken languages

¹Dennis, iii. 419.

²Any one wishing to realize the prodigious difficulty of reducing spoken to written speech should read the amusing as well as instructive account given by Rev. Henry Richards in *Pentecost on the Congo*, page 6, published by the American Baptist Missionary Union, Boston, Mass.

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and dialects of Africa, 200 have been reduced to writing. Many of them were on the point of extinction and have since become extinct. They would have been utterly lost to philology had it not been for the missionaries. Perhaps half as many more languages in other parts of the world, that is, 300 languages in all, have been reduced to writing and preserved. "No other motive is conceivable," says Dr. Cust, the celebrated philologist,¹ "to induce men of scholarship and industry to run the risk of disease and death for the purpose of reducing to writing the form of speech of downright savages, *except for the one purpose of religious instruction.*"² Is it any wonder, then, that he says, "The missionary appears to me to be the highest type of human excellence in the nineteenth century, and his profession to be the noblest?"³

The debt of philologists to missionary labors has been repeatedly acknowledged by many of the leading linguists of all lands. The late Professor Whitney of Yale, the distinguished Orientalist, says: "I have a strong realization of the value of missionary labors to science. The American Oriental Society has been much dependent on them for

¹Dennis, iii. 422.

²Italics my own. W. W. K.

³Pierson: Crisis in Missions, p. 254.

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its usefulness. *There would hardly be occasion for the society, at all, but for them.*"¹

Few missionary languages, even those most developed, had even a dictionary. We owe to missionary philologists nearly 150 dictionaries, including the earliest ones of Ulfilas for the Goths, Cyril for the Slavs, our own Eliot's for the American Indians, Hepburn's for the Japanese, Morrison's and S. Wells Williams' for the Chinese, Jäschke's and Heyde's for the Tibetans, Judson's and Stevens' for the Burmese, Brown's for the Telugus, etc. The oldest inscription in Phœnician characters and one of the most important philological discoveries of modern times (second only perhaps to that of the Rosetta stone and the celebrated Nestorian tablet² discovered by Bridgman, in China), was the finding of the Moabite stone by Rev. F. A. Klein, the missionary, in 1868. The letters of Rev. W. K. Eddy to the *London Times* first called attention to the superb sarcophagi at Sidon, now among the priceless treasures of the museum in Constantinople.³

Up to 1901, the Bible itself had been translated into 475 languages, of which 432 translations were made in the nineteenth century, an unparalleled series of philological achievements. Well may we

¹Liggins: *The Great Value and Success of Foreign Missions*, pp. 223-4. Italics my own. W. W. K.

²Ely Volume, p. 172.

³Dennis, iii. 429.

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call it, after St. Chrysostom, "The" Book. No other can compare with it in number of copies, in universality of circulation or in the worth of its contents.

GEOGRAPHY

That geography owes a large debt to missionaries no American can doubt when he remembers the early Jesuit missionaries whose names are so familiar to us: Père Marquette, Hennepin, La Salle, Le Jeune and others. The great Northwest and its lakes and the Mississippi are redolent with their memories. The thrilling story of how Oregon and the whole northwest Pacific coast was saved to the United States by the heroic midwinter ride of Rev. Marcus Whitman, and his interviews with Daniel Webster, then secretary of state, and with President Tyler, is well told in the *Missionary Herald*¹ and the Ely Volume.²

When starting on one of his journeys, Livingstone wrote: "Cannot the love of Christ carry the missionary where the slave-trade carries the trader? . . . I shall open up a path to the interior or perish. I have never had the shadow of a shade of doubt as to the propriety of my course." And, at a later period, when almost dying for want of food, "Took

¹1869, pp. 76-80.

²Pp. 13-15.

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my belt up three holes to relieve hunger" is the pathetic note in his journal.

Africa in the nineteenth century is the counterpart of America in the sixteenth, and Livingstone has been well called the "Columbus of Africa." Numberless have been both the travelers and the missionaries who have explored its interior, which, when I studied geography, was labeled "*terra incognita*," and the maps showed the "Mountains of the Moon." Now these mountains are known to be myths, but the sources of the Nile have been at last discovered, and the whole continent mapped largely by missionaries. Livingstone alone traveled 29,000 miles in its interior and added one million square miles, or one-twelfth of its area, to the known regions of the globe. Even Speke, who discovered the great lakes, Tanganyika and Victoria, said: "The missionaries were the prime and first promoters of that expedition." The Victoria Falls on the Zambesi, the greatest in the world, far exceeding our own Niagara, were first seen by Livingstone of all civilized men, and Mounts Kilimanjaro and Kenia, worthy rivals of Mount Blanc, were first discovered by Krapf and Rebman.

Moreover, wherever missionary geographers went, they naturally described the people and the flora and fauna of the land, thus making important contributions to natural history, to comparative

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anatomy, to the industrial resources of the world, and, in one way or another, to nearly every science. Thus, to name only a few notable examples, we owe to missionaries the introduction in the West of sorghum, of African rubber, and of the silkworm,¹ at present of such enormous commercial value. The jinrikisha was devised by Jonathan Goble, and the strange discovery of that before practically unknown animal, the gorilla, was due to a missionary.

In 1847 the great comparative anatomist, Richard Owen, for the first time gave a scientific description of the gorilla. It was based upon a skull sent from Africa by Dr. Savage, a missionary, and Professor Owen named it after him (*Troglodytes*, or *Gorilla*, *Savagei*). A year earlier Dr. Leighton Wilson, another missionary,² had sent a skull to the Boston Society of Natural History, and still later the complete skeleton of a gorilla, now in the Academy of Natural Sciences of Philadelphia, was obtained from Dr. Nassau.

Robinson and Smith's *Researches in Palestine*, *Mt. Sinai*, and *Arabai Petræa*, and Thomson's *The Land and the Book* are well known to every one. They completely revolutionized the former ideas of the geography of Palestine; and

¹Ely Volume, p. 143.

²Whitney: *Oriental and Linguistic Studies*, second series, p. 101.

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the more modern Palestine explorations both by the British and the American societies owe a large debt to missionary labors.

The *Princeton Review*¹ says: "Our missionaries have rendered more real service to geography than all the geographical societies of the world."

Mr. G. M. Powell, of the Oriental Topographical Corps, in a paper read before the American Institute, says:² "Probably no source of knowledge in this department has been so vast, varied, and prolific as the investigations and contributions of missionaries. They have patiently collected and truthfully transmitted much exact and valuable geographical knowledge, and all without money and without price, though it would have cost millions to secure it in any other way."³

DIPLOMACY

The intimate acquaintance of the missionary with the habits, modes of thought of the people, and their languages has made them very frequently of great value, especially to British and American diplomatists, as is frequently noted by Hon. John W. Foster, lately American secretary of state, in his *American Diplomacy in the Orient*:

¹Vol. xxxviii. p. 622.

²*Missionary Herald*, 1875, p. 120.

³Ely Volume, pp. 3-5.

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"The well-known English missionary and Chinese interpreter, Dr. Robert Morrison, was the chief interpreter of the Amherst Embassy in 1816, and he acted as the official interpreter and trusted adviser of the British Government and the East India Company at Canton for twenty-five years. During the Opium War, and in the peace negotiations, Dr. Gutzlaff, the German missionary and historian, was in the employ of the British Government, as interpreter and adviser, and was most useful in the negotiations. He was also of service to the government of the United States in a similar capacity. . . . When Mr. Roberts was sent by the American Government to negotiate treaties with Siam and other oriental countries, he first went to Canton and there engaged the services as interpreter of Mr. J. R. Morrison, the son of Dr. Morrison. . . .

"These instances are cited to show what an important part the missionaries have borne in the international relations of the Pacific. The instances might be multiplied, and a detailed examination of these relations will disclose that up to the middle of the last century the Christian missionaries were an absolute necessity to diplomatic intercourse."¹ . . .

¹American Diplomacy in the Orient, by John W. Foster, pp. 110, 111.

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“Minister Denby, who, from his long official residence in China, was the most competent judge, in a despatch to the Department of State, said of the missionaries, ‘that their influence is beneficial to the natives; that the arts and sciences and civilization are greatly spread by their efforts; that many useful Western books are translated by them into Chinese; and that they are the leaders in all charitable work. . . . In the interest, therefore, of civilization, missionaries ought not only to be tolerated, but ought to receive protection;’”¹ and again, “Believe nobody when he sneers at missionaries. The man is simply not posted on the work.”²

Dr. Peter Parker and Rev. E. C. Bridgman, missionaries in China, were made the Chinese secretaries of Caleb Cushing’s Embassy in 1844. Dr. Parker twice served as *chargé d’affaires* in China. He was made full commissioner to negotiate with the Chinese Government in 1856.

Rev. Dr. S. Wells Williams accompanied Commodore Perry in 1853 in his first visit to Japan as his chief interpreter. Hon. William B. Reed, our minister to China, later made him secretary of legation upon the promotion of Dr. Peter Parker. Dr. W. A. P. Martin, a Presbyterian missionary, also was one of Mr. Reed’s most zealous assistants. Dr. Williams’ Middle Kingdom and his Chinese

¹Foster, loc. cit. p. 412. ²Liggins, p. 27.

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Dictionary are enduring monuments of his linguistic attainments. For over twenty years he acted as secretary and often as *chargé d'affaires* of the American legation in China.

Hon. William B. Reed, our minister to China, with whom Dr. Williams had served, says of him: "He is the most learned man in his varied information I have ever met. . . . He is the most habitually religious man I have ever seen."¹

To this Minister Reed elsewhere adds: "I went to the East with no enthusiasm as to missionary enterprise. I came back with the fixed conviction that missionaries are the great agents of civilization. I could not have advanced one step in the discharge of my duties, could not have read or written or understood one word of correspondence on treaty stipulations, but for the missionaries."²

The diplomatic services of Dr. Judson are too well known to be described, and the present British ambassador to the United States, Sir Mortimer Durand, has lately given him full credit.

But time fails me even to sketch in barest outline the manifold services of missionaries to geology, meteorology, anthropology, ethnography, folklore, numismatics, music, history, and many philanthropic agencies for the betterment of mankind. For these I must refer you to the copious litera-

¹Foster, pp. 273-4. ²The Envelope Series, April, 1905, p. 21.

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ture of missions, and especially to the Ely Volume on Missions and Science, edited by Rev. Thomas Laurie, D.D.; The Great Value and Success of Foreign Missions, by Rev. John Liggins; Are Foreign Missions Doing any Good? (London, 1894); and to Christian Missions and Social Progress, by Rev. Dr. James S. Dennis, and the same author's Centennial Survey of Foreign Missions.

To give a general idea, however, of the wide scope of the missionary contributions to science, I asked my friend, Rev. Frank S. Dobbins,¹ to go over the Royal Society's catalogue of scientific papers, Silliman's Journal, and other scientific periodicals, the Journal and Proceedings of the Royal Geographical Society and the various Asiatic societies, in order to discover with some approach to completeness to what an extent the missionaries had distinctly contributed to scientific literature as such.

To these statistics are to be added a considerable number of papers unavoidably overlooked in such a rapid search, and the numerous papers of a scientific character in the *Missionary Herald*, which Carl Ritter, "the prince of geographers," says, "is the

¹Throughout the preparation of this paper I have had the hearty and most intelligent assistance of Mr. Dobbins. I also wish to acknowledge the valuable cooperation of Miss M. E. Emerson, the reference librarian of the Providence Public Library, and of Mr. Herbert Putnam, the accomplished librarian of the Library of Congress.

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repository to which the reader must look to find the most valuable documents that have ever been sent over by any society, and where a rich store of scientific, historical, and antiquarian details may be seen."¹

Mr. Dobbins has found 520 scientific papers, of which

- 108 concern geography,
- 89 geology,
- 56 botany,
- 48 philology,
- 44 sociology,
- 18 numismatology,
- 18 comparative religion,
- 19 archæology,
- 10 meteorology,

and the remaining 110 have to deal with almost every other branch of science.

Of 130 separate articles in the first volume of the Asiatic Society Journal (North China branch), 52 are by Protestant missionaries, and out of the 2,936 pages in the first six volumes of the Journal of the American Oriental Society, 1,215, almost one half, are by missionaries.

Moreover, when the Council of the Asiatic Society (North China branch) seeks for scientific information by circular letters of inquiry on such

¹Ely Volume, p. 3.

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subjects as "Inland Communications in China," "Coins, Measures, and Weights," "Tenure of Land," "Infanticide," etc., they always send letters to the missionaries, and the replies from missionaries frequently outweigh both in number and importance those received from others.

The extent to which the labors of the missionaries, both evangelistic, scientific, and sociological have been recognized by officials, scientists and travelers, as I have investigated the subject, has been a matter of gratification and surprise. I cannot possibly take the time to quote more than a very few of the most important. Even of their names, I can mention but a few, but these few are of weight since they represent a *non-missionary constituency* who as a rule at least would not be prejudiced in favor of missions, including as it does, (see Bibliography, p. 41):

Scientists, like Charles Darwin (1), Alfred Russell Wallace (2), Benjamin Silliman (3), Louis Agassiz (4), Lewis H. Morgan (5), Prof. J. D. Dana (6);

Officers of the Army and Navy, such as General Sir Herbert B. Edwardes (7), Admiral Wilkes (8), Admiral Belknap (9), Captain Younghusband (10), Major Macdonald (11), Captain Manning (12);

Travelers, such as Mrs. Isabella Bird Bishop

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(13), Miss Gordon Cumming (14), William E. Curtis (15), and Hon. Richard H. Dana (16);

Viceroy of India, such as Lord Northbrook (17), Lord Lawrence (18), and Lord Dufferin (19);

Lieutenant-Governors of various Indian Provinces, such as Lord Napier and Ettrick (20), Sir Augustus Thompson (21), Sir William Muir (22), Sir Bartle Frere (23), Sir Charles Elliott (24), Sir Charles Aitchison (25), Sir Richard Temple (26), and Sir William W. Hunter (27), two of the greatest of many great Anglo-Indian administrators;

Ambassadors and Ministers in the Diplomatic Service, such as George P. Marsh (28), General Lew Wallace (29), E. F. Noyes (30), S. G. W. Benjamin (31), D. B. Sickles (32), Lord Stratford de Redcliffe (33), Col. Alfred E. Buck (34), Hon. William B. Reed (35), Sir Philip Currie (36), Col. Charles Denby (37), John W. Foster (38), Sir Ernest Satow (39), Edward H. Conger (40), Sir Mortimer Durand (41), and James B. Angell (42);

Statesmen, such as Lord Palmerston (43), Hon. James Bryce (44), the Marquis of Salisbury (45), Count Okuma (46), and President McKinley (47);

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Philologists, such as Max Müller (48), Robert N. Cust (49), and W. D. Whitney (50);

Explorers, such as Elisha Kent Kane (51), and Sir Henry M. Stanley (52);

Writers, such as Robert Louis Stevenson (53), Julian Hawthorne (54), Sir Edwin Arnold (55), and William T. Stead (56);

And, finally, *Representatives of the Nations to Whom Missionaries are Sent*, such as the Chinese Commissioners only lately in New York, who said: "We take pleasure this evening in bearing testimony to the part taken by American missionaries in promoting the progress of the Chinese people. They have borne the light of Western civilization into every nook and corner of the empire. They have rendered inestimable service to China by the laborious task of translating into the Chinese language religious and scientific works of the West. They help us to bring happiness and comfort to the poor and the suffering by the establishment of hospitals and schools. The awakening of China, which now seems to be at hand, may be traced in no small measure to the hand of the missionary. For this service you will find China not ungrateful" (57).

Such is the story of nearly a century of missionary effort. Is it not a cheering report of wonderful progress? Karen and Telugu, Shan and Indian,

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Chinese and Burman, African and Terra del Fuegian, all are bowing the knee in loving adoration of the Lord Christ, and all advancing in civilization, in social progress, in the arts and comforts of life, in freedom from disease, in happiness and in purity of living.

May the time soon come when all the nations of the earth may join with us in the stately chorus, "Hallelujah! Hallelujah! For the Lord God Omnipotent Reigneth!"

NOTES

NOTE 1, p. 5. In his preface to the History of the English People, which is undoubtedly the best English history of the century, John Richard Green says: "If some of the conventional figures of military and political history occupy in my pages less than the space usually given to them, it is because I have had to find a place for figures little heeded in common history, the figures of the *missionary*, the poet, the printer, the merchant and the philosopher."

NOTE 2, p. 12. "In 1822 the Chief Justice, Honorable E. Fitzgerald stated that while in ten years the population had *increased* from 4,000 to 16,000 the number of criminal cases *** had *fallen* from forty to six, and that of the six not one was from any of the villages under a missionary or a schoolmaster." (Are Foreign Missions Doing any Good? p. 45.)

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